Ruling on one who speaks ill of any of the Companions

Falah bin Ismail Mandakar

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حكم من انتقص أحداً من الصحابة

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book[1] before you, entitled (**Ruling on one who speaks ill of any of the Companions**) by (**Falah bin Ismail Mandakar**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

[1] **This text, which discusses the ruling on one who speaks ill of any of the Companions (may Allah be pleased with them), is part of Sheikh Falah Mandakar's explanation of Imam Ahmad ibn Hanbal's book, "Usul al-Sunnah" (Principles of the Sunnah).**

Ruling on one who speaks ill of any of the Companions

Imam Ahmad, may Allah have mercy on him, said: **"Whoever speaks ill of any of the companions of the Messenger of Allah, may Allah bless him and grant him peace, or hates him because of something that he did or mentions his faults, is an innovator until he prays for mercy upon them all and his heart is sound towards them."**

Sheikh Falah Mandakar, may Allah have mercy on him, explaining the saying of Imam Ahmad, may Allah have mercy on him:

We observe that Imam Ahmad, may Allah have mercy on him, refers at the end of this treatise[2] to the separation and distinction from the people of innovation, either explicitly or implicitly. He, may Allah have mercy on him, had previously mentioned the Companions and explained their due rights, but he reiterated their rights and status to emphasize the importance of separating from the people of whims and innovations and the obligation to take the correct stance towards them, as in the issue of stoning and other matters.

Furthermore, what is most difficult for a Muslim to adhere to and implement is the fourth chapter of creed, namely, refuting the people of innovation and those who deviate from the truth, and taking the correct stance towards them. This is because it relates to dealing with them, the descriptions and rulings they deserve, and allegiance and disavowal. Many people struggle to understand these issues. Some may find it easy to deal with those who deviate from the truth and to demonstrate allegiance and disavowal towards them if they are strangers with whom they have no kinship or shared interests. However, if there is kinship, shared interests between them, then the matter becomes difficult.

He may Allah have mercy on him explained that anyone who deviates from the Ahlus Sunnah wal Jama'ah regarding the Companions of the Messenger of Allah peace and blessings be upon him is at the very least an innovator, and may even reach the level of disbelief if he completely rejects what came from the religion of Allah, the Blessed and Exalted. This is something upon which the Ahlus Sunnah, past and present, are unanimously agreed. This description remains attached to him until he abandons his rejection of the Companions, shows mercy to all the Companions, and his heart is pure towards them. However, if he harbors any ill will towards them in his heart, then his utterances of praise and mercy for them will be of no benefit.

[2] **"Usul al-Sunnah" (Principles of the Sunnah).**

All the events that occurred among the Companions, which people may perceive as mistakes that tarnish the purity of their lives may Allah be pleased with them, were trials. Each of them acted with utmost diligence in what he undertook during those trials, and the reward for striving in this matter is between one and two. Each of them entered into these trials only to uphold the religion of Allah, the Blessed and Exalted, believing he was on the right path. None of them entered into these trials out of greed for wealth, status, or power. They are all excused and rewarded, and the wisdom behind these events is known only to Allah, the One and Only.

Allah, the Exalted and Majestic, commanded us to follow them and emulate them, and He warned those who deviated from their path, knowing full well that they would be tested and fight amongst themselves.

Therefore, we must firmly believe that what transpired among the Companions was not for the sake of fulfilling ambitions and desires, acquiring worldly possessions, or seeking status, power, or leadership. They were completely innocent of such traits, and all of them were striving in their own way, excused, and rewarded.

It is obligatory to refrain completely from discussing what transpired between them during the fitna (civil strife). Do not speak or express your thoughts about the disputes that occurred among the Companions. Rather, if you must speak about this matter, you must completely avoid commenting, interpreting, delving into, or analyzing it, let alone criticizing or objecting. This is especially true regarding slander, defamation, belittling, and insults. These are doors that must be closed completely, because opening them leads to a path that, once opened, will undoubtedly prevent you from loving and praying for them all. Consequently, it will prevent you from emulating them and believing that they were all on the right path and that they are the exemplars in the religion of Allah, the Blessed and Exalted.

Know that Allah, the Blessed and Exalted, has commanded you to do all of this, and so has His Messenger, peace and blessings be upon him. Indeed, it is part of the religion, faith, and excellence. Because if the mind is opened to these doors, it cannot stand where the texts command you to do so. Therefore, in order to help yourself with your mind, your heart, and what Satan makes appealing to you, do not be swayed by such talk, close its doors tightly, and say: They are all diligent.

Know also that the Companions were human beings who made mistakes, but they possessed virtues that others did not. These mistakes were either repented of, or they performed good deeds that erased them, or Allah, Blessed and Exalted is He, forgave them due to their precedence and merit, or through the intercession and supplication of the Prophet, peace and blessings be upon him, or because of the trials they faced in this world, or because they were striving to do what was right, and the one striving is rewarded whether he was right or wrong.

This issue—namely, refraining from discussing the disputes that occurred among the Companions—is very important. Much has been said about it, and people have differed on it both in the past and present. Perhaps it is one of the most important reasons why those who follow innovations and whims have seized upon this matter, namely, discussing the Companions and the differing opinions regarding them, may Allah be pleased with them all.

Undoubtedly, the people most knowledgeable about this issue were the Companions themselves, may Allah be pleased with them. And it is from the mercy of Allah that the correct stance that a Muslim should adopt has been established by the Prophet, peace and blessings be upon him, and by the Companions themselves. The Prophet (peace and blessings be upon him) said: **"When my Companions are mentioned, refrain from speaking about them."**[3] We should refrain from discussing what transpired between them, even in thought. However, if we speak well of them, spread their virtues, and encourage others to follow their example, then this is obligatory.

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: **"They refrain from discussing the disputes that occurred among the Companions, saying: 'These narrations concerning their shortcomings include some that are false, some that have been added to, some that have been omitted from, and some that have been altered. Those that are authentic are excused, for they were either correct in their interpretation or mistaken in their interpretation.' However, they do not believe that every single Companion was infallible from major and minor sins. Rather, they believe that sins are generally possible for them. They possess such precedence and virtues that they are forgiven for any sins they may have committed, to the point that they are forgiven for sins that are not forgiven for those who came after them, because they possess good deeds that erase sins, which are not available to those who came after them. It has been established by the words of the Messenger of Allah, peace and blessings be upon him, that they were the best of generations, and that a mudd (a small measure of grain) given in charity by one of them is better than Mount Uhud in gold given by those who came after them. Furthermore, if one of them committed a sin, he would have repented from it, or performed good deeds that erased it, or been forgiven due to his precedence or through the intercession of Muhammad, peace and blessings be upon him, to whom they are most deserving." Through his intercession, or he was afflicted with a trial in this world that expiated his sins.**

If this is the case with confirmed sins, then what about matters in which they exerted their best efforts? If they were correct, they receive two rewards, and if they erred, they receive one reward, and their error is forgiven.

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[3] It was narrated by Al-Tabarani in Al-Kabir (10/198), Abu Nu'aym in Al-Hilya (4/108), and in Al-Imama (p. 375), Al-Bayhaqi in Al-Qada' wal-Qadar (1/401), and Al-Lalaka'i in Sharh Usul al-I'tiqad (1/126) on the authority of Ibn Mas'ud, may God be pleased with him, and it was authenticated by Al-Albani in Al-Sahihah (34).

Furthermore, the amount of reprehensible actions of some of them is small, insignificant, and overshadowed by the virtues and merits of these people, such as their faith in Allah and His Messenger, their striving in His cause, their migration, their support of the Prophet, their beneficial knowledge, and their righteous deeds.[4]"

Imam Abu Uthman Ismail al-Sabuni, may Allah have mercy on him, said: **"They believe in refraining from discussing the disputes that occurred among the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and in purifying their tongues from mentioning anything that implies a fault or deficiency in them. They believe in showing mercy to all of them and showing loyalty to all of them."[5]**

Imam Abdullah ibn al-Mubarak, may Allah have mercy on him, said: **"The sword that was drawn among the Companions was a fitna (strife/tribulation), and I do not say of any of them: 'He is afflicted by fitna.'"[6]**

Imam Ahmad, may Allah have mercy on him, said: **"If you see someone speaking ill of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, then suspect his Islam."[7]**

Imam Abu Zur'ah, may Allah have mercy on him, said: **"If you see a man disparaging any of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, then know that he is a heretic. This is because the Messenger, may Allah bless him and grant him peace, is the truth in our view, and the Qur'an is the truth. It was the Companions of the Messenger of Allah, may Allah bless him and grant him peace, who conveyed this Qur'an and the Sunnah to us. They only want to discredit our witnesses in order to invalidate the Book and the Sunnah. They are more deserving of being discredited, and they are heretics."[8]**

Whoever reviles the noble Companions, may Allah be pleased with them, or denies their companionship, their virtue, their Islam, or believes in their apostasy, then he has fallen into denying what is known of the religion by necessity. He who rejects the authentic and explicit texts, and who nullifies and contradicts the religion that reached us through them, is an unbeliever outside the fold of Islam. He must be given the opportunity to repent; if he repents, he is spared, otherwise he is to be killed, and upon him is the curse of Allah, the angels, and all of humanity.

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[4] Collection of Fatwas by Sheikh Al-Islam Ibn Taymiyyah, may Allah have mercy on him (3/154)
[5] The Creed of the Salaf, p. 34
[6] Siyar A'lam al-Nubala' (8/405)
[7] It was narrated by Abu al-Qasim al-Asbahani in al-Hujjah (2/397).
[8] It was narrated by Al-Khatib Al-Baghdadi in Al-Kifaya, p. 49, and by Ibn Asakir in Tarikh Dimashq (38/23).

Therefore, a stance must be taken against anyone who contradicts the Companions, disparages them, or impugns their integrity and companionship. The imams have stated since ancient times that whoever disparages even one companion is a wicked Rafidi.

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: **"Among the fundamental principles of Ahlus-Sunnah wal-Jama'ah is the purity of their hearts and tongues towards the Companions of the Messenger of Allah, may Allah bless him and grant him peace, as Allah described them in His saying**

﴿وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[9]"[10]

Ibn Abbas, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, passed away while pleased with all the Companions. He said, may Allah be pleased with him: **"Do not revile the Companions of Muhammad, may Allah bless him and grant him peace, for Allah Almighty has commanded us to seek forgiveness for them, and He knows that they will fight amongst themselves."[11]**

The Prophet, may Allah bless him and grant him peace, said about Al-Hasan, may Allah be pleased with him: **"This son of mine is a leader, and perhaps Allah will use him to reconcile two great factions of Muslims."[12]** When "perhaps" appears in the words of Allah and His Messenger, may Allah bless him and grant him peace, it indicates certainty, not possibility.

The Prophet, may Allah bless him and grant him peace, knew that two factions of his Companions would fight and disagree, and that the means of reconciliation between them would be Al-Hasan, may Allah be pleased with him.

What Imam Ahmad and other imams mentioned pertains to those who disparage even one of the Companions may Allah be pleased with them. So what about those who revile, curse, and declare them infidels?!

Imam al-Nawawi may Allah have mercy on him said, after transmitting the consensus on the uprightness of all the Companions and that they were of the highest degree of uprightness, and

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[9] **Al-Hashr: 10**
[10] **Collection of Fatwas (3/156).**
[11] **It was narrated by Abu al-Qasim al-Asbahani in al-Hujjah (2/395).**
[12] **It was narrated by Al-Bukhari in his Sahih, Book of Reconciliation, Chapter: The Prophet, peace and blessings be upon him, said to Al-Hasan ibn Ali, may Allah be pleased with them both: "This son of mine is a leader, and perhaps Allah will use him to reconcile two great factions," No. (2557) from the hadith of Abu Bakra, may Allah be pleased with him.**

that this uprightness applied to those who were involved in the fitna (civil strife) and others: **"For this reason, the people of truth and those whose consensus is considered reliable have agreed on accepting their testimony and narrations and on the perfection of their uprightness."**[13]

He also said in al-Taqrib: **"All the Companions are upright, those who were involved in the fitna and others, by the consensus of those whose consensus is considered reliable."**[14] Al-Nawawi may Allah have mercy on him was among those who were meticulous in transmitting consensus.

Imam Ibn Abd al-Barr, may Allah have mercy on him, said, as recorded in al-Isti'ab: **"We have been spared the need to investigate their circumstances due to the consensus of the people of truth among the Muslims, namely the Ahlus Sunnah wal Jama'ah, that they are all upright."**[15]

Imam Ibn al-Salah, may Allah have mercy on him, said in his introduction: **"Furthermore, the Muslim community is unanimous in its assessment of the uprightness of all the Companions, including those who were involved in the fitna (civil strife). This is also the consensus of the scholars whose opinions are considered authoritative in matters of consensus, based on a favorable opinion of them and in consideration of the merits attributed to them. It is as if Allah Almighty granted this consensus because they were the transmitters of the Shari'ah."**[16]

He also said: **"The Companions, as a whole, have a unique characteristic: the uprightness of each one of them is not questioned. Rather, it is a given, as they are all considered upright according to the texts of the Quran and Sunnah and the consensus of those whose consensus is considered authoritative within the Muslim community."**[17]

Imam al-Dhahabi, may Allah have mercy on him, said: **"As for the Companions, may Allah be pleased with them, their status is settled, regardless of what has transpired… for their integrity and the acceptance of what they transmitted are the basis of our actions, and it is by this that we worship Allah Almighty."**[18]

Al-Hafiz Ibn Hajar, may Allah have mercy on him, explained that the People of the Sunnah are unanimous on the integrity of the Companions: **"The People of the Sunnah agree that all of them are upright, and only a few deviant group of innovators have disagreed with this."**[19]

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[13] **Al-Nawawi's commentary on Sahih Muslim (15/149)**
[14] **(2/214)**
[15] **(1/8)**
[16] **p. 146-147**
[17] **The previous source (p. 171)**
[18] **Trustworthy narrators (p. 1)**
[19] **Al'isaba (1/17)**

Imam al-Sakhawi, may Allah have mercy on him, said: **"They, may Allah be pleased with them, are all, by the consensus of the People of the Sunnah, absolutely upright, whether they were involved in the fitna (tribulation) or not."**[20]

Al-Hafiz Ibn Kathir, may Allah have mercy on him, said: **"All the Companions are upright according to the People of the Sunnah and the Jama'ah."**[21]

Imam al-Ghazali, may allah have mercy on him, said: **"The consensus of the early generations of the Muslim community and the majority of people is that their uprightness is established by Allah Almighty's attestation to their righteousness and His praise of them in His Book. This is our belief concerning them…" He then said: "What attestation could be more authentic than that of the Knower of the Unseen, Glory be to Him, and the attestation of His Messenger, peace and blessings be upon him? Even if praise were not mentioned, what is well-known and widely reported about their migration, jihad, sacrifice of their lives and wealth, and the killing of their fathers and families in support of the Messenger of Allah**[22]**, peace and blessings be upon him, would be sufficient to establish their uprightness."**[23]

And so it was throughout the centuries until the emergence of the political, partisan Islamic groups. They imitated and followed those who are not considered authoritative in matters of consensus. Thus, you see them and the Rafidites (Shiites) sharing the same words and beliefs, yet they claim to be among the Ahlus Sunnah (People of the Sunnah)!

So be amazed, O servant of Allah, for the wonders of our time are many and numerous!!

Imam al-Tahawi, may Allah have mercy on him, said: **"We love the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and we do not exaggerate in our love for any of them, nor do we disavow any of them. We hate those who hate them and speak ill of them, and we only speak well of them. Loving them is religion, faith, and goodness, and hating them is disbelief, hypocrisy, and transgression… Whoever speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, his pure wives free from all defilement, and his holy descendants free from all impurity, has been absolved of hypocrisy."**[24]

So, you who hope to be free from hypocrisy, tyranny, and the ways of those who are led astray, strive to achieve this by taking the righteous stance against those who oppose and reject the truth and its adherents.

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[20] **Fath al-Maghib: Explanation of Alfiyyah al-Hadith (3/108).**
[21] **Albaeith alhathith (p/181-182)**
[22] **The killing of fathers in loyalty to the Prophet, may Allah bless him and grant him peace, refers here to when a Muslim son fights on the side of the Muslims against his disbelieving father on the side of the enemies… and the text does not mean killing fathers in general!!**
[23] **Al-Mustasfa (1/164)**
[24] **Explanation of Al-Tahawi Creed by Ibn Abi Al-Ezz (pp. 467, 490)**

Know that transgressing against the Companions is not limited to insults, curses, accusations of apostasy, and other forms of slander and abuse. There is another, far more serious form of transgression, which is what is said and claimed by Ahl Al-Kalam[25] those who call themselves the People of the Sunnah and the Jamaa'. They openly and shamelessly declare that their school of thought is more knowledgeable and wiser than that of the Companions, and that the obligation is to adhere to the Quran and Sunnah, while their interpretation is subject to disagreement within the Muslim community—meaning that the understanding of the Companions is not obligatory!

The Prophet (peace and blessings be upon him) advises adhering to their Sunnah: **"So adhere to my Sunnah and the Sunnah of the rightly guided Caliphs."** He specified the description of the sect which achieves salvation that Allah Almighty will save from destruction and Hellfire, saying: **"Those who are upon what I and my companions are upon today."**[26] And Allah, Blessed and Exalted is He, has threatened those who follow a path other than theirs with a severe warning and the fire of Hell, a threat that is undoubtedly clear, evident, and explicit, as stated in His words:

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination."[An-Nisa: 115]

And He, Glory be to Him, mentioned that He was pleased with three groups: the Muhajireen[27], the Ansar[28], and those who followed the Muhajireen and Ansar with excellence from the time of the companions' followers until the Day of Resurrection. We have no way of being among the first two groups, and only one group remains: those who followed the Muhajireen and Ansar, who are the Companions of the Messenger of Allah, may Allah bless him and grant him peace, with excellence and perfection. He, the Almighty, said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him,

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[25] **"People of Kalam" are religious scholars who relied on the rational method and philosophical reasoning in matters of doctrine, instead of relying directly on religious texts such as the Quran and Sunnah.**

[26] **It was narrated by Imam al-Asbahani in al-Hujjah, p. 17**

[27] **The term refers to the early companions who migrated from Mecca to Medina to support the Islamic religion.**

[28] **The Ansar were the inhabitants of Yathrib (Medina) who welcomed the Prophet Muhammad (peace be upon him) and the Muslim emigrants from Mecca, providing them refuge. Among them were the tribes of Aws and Khazraj. They were called the Ansar because they supported the Prophet and Islam in word and deed, hosting the emigrants, sharing their wealth, and striving with their lives and resources in the cause of Allah.**

and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment." [At-Tawbah: 100]

So where do they go from these texts?!!